A TESTIMONY TO THE True Light,

Which is the VVay of Life and Righteousness, to all that obey it, and are subject to its requirings.

Being a Serious Admonition to all People to turn to the Lord; but more especially intended for the Inhabitants of the Town of *Colchester* and Parts adjacent.

By *John Furly*.

Also, A true Relation how the Lord made manifest strength in weakness, and raised up a living Testimony to his Eternal Truth, in a Child of his, (named, *Elizabeth*, who deceased the 16th of the twelf Moneth, called *February* 1669.) to the admiration of all that were about her.

My Son, if thy heart be wise, my heart shall rejoice, even mine; yea, my reins shall rejoyce when thy lips speaketh right things, Prov. 23. 15, 16. *The lip of Truth shall be established for ever*, Prov. 12. 19. *Every man will kiss his lips that giveth a right answer*, Prov. 24. 26. *The Tongue of the just is as choice Silver*, Prov. 10. 20. *Say unto the Righteous, it shall be well with them, for they shall eat the fruit of their doings*, Isa. 3. 10.

Printed in the Year, 1670.

A Serious Exhortation to my Neighbours and Acquaintance in and about the Town of Colcheſter, *to improve their time, before the day of their Viſitation be over.*

TO praiſe my dear deceaſed Child (who is entred into her Reſt, and her Works follow her) or to exalt my ſelf, the Lord is my Witneſs, I do not expoſe this Relation to publick view; but to exalt the Name of our God, and of his Everlaſting Truth, whoſe Name alone is excellent throughout all the Earth; who rather then fail will and doth raiſe up Children to be the Heralds to proclaim his Goodneſs, making good his Promiſe, to ordain praiſes out of the Mouths of Babes and Sucklings: I ſay for this cauſe am I made willing it ſhould be communicated to publick view, and that others may be excited and ſtirred up thereby to enquire after the Way of Life and Happineſs; that they with her may find reſt alſo for their immortal Souls. There are many I know with *Balaam* will deſire to dye the death of the Righteous, and that their latter end may be like theirs, who never ſo much as chuſe the Lord to be their Portion, as ſhe did, nor ſcarce ſet one foot for- *Pſal.* 8. 2.

ward in the Way which is Everlasting, but are rather walking in the many by-paths, and in the crooked and broad way which leads to perdition, when as the Way is but one, and its a plain Way, in which
Isa 35.8. the Wayfaring-man, though a Fool, (giving heed thereunto) shall not err: Its the Way in which this Child was educated from her child-hood, and it led her, and it is of ability (I do affirm it in the Name of the Lord, and give it in as my Testimony for his everlasting Truth) to bring all that shall obey it to the same Haven of Rest and Happiness as it brought her.

Quest. Now many an honest heart may say, *Let me know that Way, and acquaint me with that Principle; for rest is that which I desire, and is that which I have long been seeking after.*

Answ. To such I answer, Christ Jesus is the Way, who hath lighted every man and woman that com-
Joh. 9. eth into the World; who is come a Light into the
Joh. 3.17. World, to the intent that all men through him might believe and be saved; according to his own
John 12. assertion, *I am the Light of the World, he that be-*
46. *lieveth in me shall not abide in Darkness but shall have*
Joh, 8.12 *the Light of Life; And as many as did receive him,*
Joh. 1.12 *to them he give Power to become the Sons of God*; And
Joh. 3.19 to those that believe in him he is the same at this day; but those that did not believe on him, but reject him and his Counsel, against their own souls, those were condemned by him, because they believed not in him; for so himself affirms, *This is the Condemnation that Light is come into the World, and men love darkness rather then Light*; That is the very cause of con-

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demnation, and the cauſe why the Wrath of God comes upon men and women; to wit, Becauſe they are diſobedient to the Light with which they are enlightned, which if they did obey, it would lead them to the Light of Life.

Queſt. But ſome are ready to ſay, *Why is it called Light? Where doth this Light ſhine? Or where is it to be found? And what effects, when it is obeyed, will it produce?*

Anſw. For the ſake of the ſimple-hearted I ſhall lay it down, as I have received it of the Lord.

Firſt, Moſt properly it is called Light, becauſe it maketh manifeſt, according to the Apoſtles own words, *What ever is reproved, is made manifeſt by the Light; for whatever maketh manifeſt is Light.* *Ephe.* 5. 13.

Secondly, This Light ſhineth in the heart, making manifeſt the evil that lurketh and lodgeth there, diſcovering the very hidden things of diſhoneſty; making a difference there, between the precious and the vile: And it is a Diſcoverer of the very thoughts, intentions, and purpoſes of the heart, ſo that the Enemy of the ſoul cannot lay a bait to inſnare you, or with his cunning wiles come to tempt you; but as you apply your ſelves to the Light of Chriſt, (which ſhineth in your hearts) for direction, and believe therein, and flee thereunto, as unto a ſtrong Tower, ye will find ſafety. *2 Cor.* 4. 6. *Heb.* 4. 12.

Thirdly, I do affirm, that this Light of Chriſt, which ſhineth in the heart, hath Power, Vertue, and Efficacy in it to overcome the evil One in all his appearances; and therefore the Apoſtle *Paul* rightly calls *Rom.* 13. 12.

calls it Armor; commends it to be the Armor of proof; commands it to be put on: Saith he, *Put on the Armor of Light, by which you shall be able to resist the fiery Darts of the Devil*; not onely be able to resist temptations from wicked men without you, but also the Devils temptations within you: Yea his Darts, his most piercing Darts, his fiery Darts, and not onely some of them, but all his fiery Darts are to be resisted by this Light, which is Armor.

Ephe. 6. 16.

Friends and People, there is but Christ or Belial, there is but Light or Darkness ruling in every man or woman that is in the World; the Darkness, and the power of it, is that which leads and hurries men and women into sin and evil: The Light and Power thereof, is that which makes sin and evil manifest, convinceth of sin, repoveth for it, and leads out of it; and this Light is not at a distance from you, but it shineth in your hearts, in which the aboundant Love and Kindness of God unto man hath appeared; that as the Enemy of mens Souls hath got a Seat in man, and is near to him (for as its said, *He ruleth in the hearts of the Children of disobedience*) to tempt him to sin and evil; so the Light of Christ is in him also, to shew him the sin, and to lead man out of it, and to give him power to resist him in all his appearances: So by minding hereof you will not be caught in his snare; for as its said, *In vain is the Net laid in sight of the Bird*; yea, as you apply your selves to the Light, and wait for power there from, and stand upon your watch Tower, the Enemy of your souls will flee from you, as a routed Enemy, or as darkness doth when the

Joh. 16. 8

Ephe. 2. 2

Prov. 1. 17.

the Sun ariſeth, and it cannot be otherwiſe, for he cannot abide the Light, in it he cannot dwell; darkneſs is his Center and Habitation: The appearance of Light is the appearance of God, and that is terrible to him, that wounds him moſt; for God is Light, and in it he dwells, and in him is no darkneſs at all; and Light and Darkneſs cannot dwell together, nor Chriſt with Belial; and therefore this old ſubtil Serpent the Devil, the Enemy of man-kind, bends his greateſt ſtrength againſt the Light: I ſay the power of Darkneſs moſt oppoſes that, if he can but bring men and women into a diſ-eſteem and diſ-regard of the Light, to account that as a ſlight or a mean thing, not worth the minding, he ſoon makes that man or woman his Slave and Vaſſel; as it is written, *The god of this World blinds the minds of them which believe not, leaſt the Light of the glorious Goſpel of Chriſt* (which is the Image of God) *ſhould ſhine upon them*; [Mark] He would not have the Light to ſhine, nor its operation in the heart to be regarded; for where its minded he knows men and women ſoon comes to be redeemed, from under his power, region, and dominion; and therefore he blinds their minds and cloſes their eyes, leaſt they ſhould ſee with their eyes, and underſtand with their hearts, and be converted, and the Lord ſhould heal them: I ſay, the power of darkneſs both in himſelf within, and in his Inſtruments without, bends his greateſt ſtrength and force (ſetting it as it were in battel array) againſt the Light, and the Children of the Light, becauſe that makes him and his Kingdom manifeſt, and not only ſo, but deſtroyes, and alſo detects

Pro. 4. 17

1 *John* 1. 5.

2 *Cor.* 6. 15.

2 *Cor.* 4. 4.

Joh. 12. 40.

sects all the deceitful & unfruitful works of darkness, that are brought forth by him, and by his off-spring, which are all children of darkness; and could he but expel the Light out of the World, and root that out of the hearts of people, then he would soon accomplish his desired end indeed; then would his mountain stand strong for ever; but blessed be the Lord, & magnified be the pure Name of our God for ever, whose Glory is revealed, and whose Light is risen, which not only makes him and his subjects manifest, but shall also destroy and expel the power of darkness, and lay waste his heritage for ever;
Prov. 4. 18. it hath done so already in the hearts of thousands, yea, of ten thousands, and it shall increase more and more, till the Righteousness thereof go forth as
Isa. 62. 1. brightness, and the Salvation thereof as a Lamp that burneth; for that is God's determination, to exalt his Son Christ Jesus, the Light of the World, and to give him a Name above every name; yea, he will magnifie his Law (and *Solomon* tells thee in
Pro. 6. 23 the Proverbs, *The Law is Light*) and make it ho-
Isa. 23. 21. norable; he hath done it in a great measure already; the reproach of his people he hath taken away, the mockings of *Moab*, the revilings of the Children of *Ammon* is little now to what it was in years past; but he will magnifie it yet more, and make it yet more honourable; for the Gentiles must come
Isa. 60. 3. to this Light, and Kings to the brightness of its ri-
Revel. 21 24. sing, as it was propheſied by *Isaiah*; for the Nations of them that are saved must come to walk in the Light of the Lamb, of which Friends and People, we affirm that without it ye cannot be freed from

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the cunning wiles of Satan, who goes about like a roaring Lyon, seeking whom he may devour; for Friends, there is not another power can save you from sin, but that Power which makes sin manifest; there are but two powers to which all men and women in the World are subject, the one leads into sin, the other leads out of sin; that power which prompts and leads into sin, all men will readily grant thats the power of Darkness, that never leads to God, nor yet to goodness; that Power which leads out of sin and evil, it must on the contrary be confest, is the Arm and Power of God, none dare say that that at any time leads into sin and evil.

So Friends and Neighbours, with the Light which shines in your hearts, which as you are faithful unto, will increase to shine more and more until it be perfect day, examine your selves every day and hour under what Power and Region you are, and whom you do obey, (*For his Servants assuredly you are* (as it is written) *to whom you yield obedience*) This Light will deal impartially with you, it will flatter none of you, nor will it accuse any of you falsly; its Voice is God's Voice in you: and speaks one and the same Language with the Lord in Heaven; it will never justifie you when you do evil, (but then brings anguish, tribulation, and sorrow upon you) nor never condemn you when you have done well; when you do well, you find and feel inwardly acceptance with the Lord; Honour, Glory, and Immortallity, is your Portion, agreable to the Apostles words, *If our Hearts condemn us not, then have we peace towards God;* Pro. 4. 18

1 John 3. 21.

God; So dear Friends, ſlight not its appearance, for it never appears but to do you good, or to preſerve you from evil before you enter into it; it is a faith-
*Pro.*14.5 ful Witneſs, there is no bribing of it, that will do its Office, it will ſhew you the evil you are about to do, that ſo of your blood it may be clear, and if you are condemned, your condemnation may be of your ſelves, as Chriſt the Light of the World ſaid, *If I had not come ye had not had ſin, but now you have no Cloak for your ſin*; now men have no excuſe, as
John 15. it is written, *All men ſhall be left without excuſe*;
22. *Every mouth ſhall be ſtopped*; becauſe, What could the Lord have done more for men and women, then to place a Light (which is a meaſure of his own Spirit) ſo near them, even in, in their very Hearts and Conſciences, that the Enemy of their ſouls cannot
*Eph.*5.13 budge or ſtir, but this Light makes him manifeſt; and often woeth and beſeecheth men to forſake the evil of their wayes, which grieves his holy Spirit, and wounds their own ſouls; had the Lord not cauſed ſuch a Light to ſhine, or had it not ſhined within, in the heart, where the Devil, and his temptations, and his goods lodgeth, man might have had a fair plea, and a juſt excuſe another day; & have ſaid, Lord, I ſaw not the Tempter, nor his Temptation, thou gaveſt me nothing to diſcover him; nor yet, that that was of authority or power to reſiſt or graple with ſo potent an Adverſary; I was without any Light which ſhould manifeſt his approach to me, or if I had it, it was a Light remote from me, the Enemy was in one place, and the Armour of Light by which I ſhould reſiſt the Devil (and ſo he be made to flee from me)

me) was in another place, at a great distance from me, and I needed it nearer me, yea, within me, for, there I felt the power of Darkness stirring to tempt and prompt me to sin and evil, and so I was overcome by him: Yea, and this would have been a fair excuse at the Bar of God's Tribunal; but all men shall be left without excuse, because, Christ is come, the true Light shineth, and it shineth in your hearts, and makes manifest the sin that lodgeth there, to the end that ye might joyn to its Power, and resist the Devil in his first appearance, that so the Cockatrice-Egg might be broaken, before ever it come to be a Serpent: My selfe, with many others can set to our seal, that this is true; We have been redeemed by its Power; We have been saved and preserved by its Arme; We have felt its Efficacy in our hearts, not only to make sin and evil manifest, but also to give us power against sin, as we have adhered and joyned to it; yea, it hath cleansed us, and sanctified us, and wrought in us mightily, and inabled us to make that resistance which otherwise we had never been able to make against the man of sin, and the power of darkness, by which we know it is the Power of God; as Christ said, *If I do not the Works that none ever did, believe me not; If I do, then believe me for my Works sake*: We have felt and tasted it, and experienced it many a year; and so we affirm not of a thing which we have not tryed, or which we have taken up upon trust or here-say, from other mens reports; but we have believed, and therefore do we speak; we have tryed it, and therefore we cannot but praise it, and recommend it

Eph. 2. 2.

1 *Joh.* 2. 8.

o others, as the only Armour by which ye must be inabled to resist all the fiery Darts of the Devil; and as that without which ye cannot be preserved from sin and evil, but no sooner from Sinners without shall ye be inticed, but you shall consent unto them; nor no sooner be tempted by the Evil-One within, but you shall yield to his temptations. And therefore dear Friends and Towns-men, I exhort you all in the Name and Fear of the Lord, to prove and try this excellent piece of Armour of Light; and to that end examine first, whether there is not a Light in you, which shews you your thoughts, intentions, and purposes of your hearts, whether they be evil or good, and by what name can you call this, but Light; and then examine further, when you have an intent and purpose to do evil, whether this Light doth not warn you of it before-hand, shewing you its a wicked thing you are about to do? and that its against the Will and Command of God, and against the Witness of God in your own Consciences, and yet oft-times you will presume to do it, (can any man deny this to be true, except such as are seared as with a hot Iron?) Well, notwithstanding the Light thus testifieth against the evil, yet when ye have committed it, examine further, whether it ceaseth to do another Office, and that is to bring Judgment upon you, to reprove you, and convince you of the evil you have done, and sometimes lies so hard upon your Consciences that you resolve not to do the like another time; and yet again you not minding the Light, but rather rebelling against it, are soon over-taken in the same evil again: Oh Friends, upon examination of your own hearts,

Prov. 1. 10.

you

you knowing these things to be true, methink, if you would act reason but as men, you should argue in this manner; Surely this Light which shines in my heart is the Light of the Lord, & its not placed in me to be put under a Bushel; surely I ought to obey it, & give heed to it; it is a precious Light, for it strives with me to make me good; it pleads with me on God's behalf, to forsake evil, and it never reproves me but when I do evil; surely it can be no less then a measure of God's Good Spirit, that thus shines in my heart; and so cause you to take up a Resolution hence-forth to love and obey it and be led by it; it was so with me when I was first convinced: The Light was so plain a Thing, and so precious, and so clear a Truth to me, that I have oft-times wondred in my self how I could oppose it so long, and did not bow to it sooner; and I then concluded what ever it cost me, to walk in the Light, and be obedient thereunto; and I can truly say to this day, I have not served a hard Master, nor was it ever in the least in my heart to question the truth of it, nor hath my faith therein been shaken; but without all controversie it is undoubtedly the Way to Life and Immortallity, and a Voyce from that excellent Glory, which if men do not give heed unto, and answer its requiring, it will be their condemnation; for if they that despised *Moses's* Law dyed without mercy, of how much sorer punishment shall he be thought worthy, that treads under foot the Son of God and doth despite to the Spirit of Grace. Consider further, that that which hath no fellowship with the unfruitful works of darkness, but which constantly declares against it, & reproves *Heb.* 10. 28, 29.

proves for it, cannot be of the nature of the darkneſs, againſt which it teſtifies, but of a contrary Nature, to wit, of the Light; and it is that Seed which God hath left in man, of which the Apoſtle
Rom. 9. 29. teſtifies, *Had he not left us a Seed, we had been as* Sodom, *and made like unto* Gomorrah. Now ſome will confeſs there is a relique of the Image of God (which *Adam* was in, in innocency) left in man; but they reckon it a trifle, and deny it to be of any power or efficacy to lead to God; but we who have felt its living Power and Vertue do teſtifie for God, and for his Truth, that its of a growing Nature, and though, in its firſt appearance, it is ſmall and little, even as a Grain of Muſtard-ſeed, as Chriſt compared it, the leaſt of all the Seeds in the Garden, yet it comes in time to be the greateſt of all Herbs, and becometh a Tree. Friends, doth it make manifeſt to you one evil one day? be faithful to its manifeſtation, & ceaſe from that evil, & then it will teach you to deny an other, and an other evil after that; for, to
Titus 2. 11. that end the Grace of God appeareth, until all ungodlineſs and worldly luſts be denyed, and teaches to live Righteouſly, Holy, and Soberly in this preſent World: And until you become a new Lump created in Chriſt Jeſus unto good Works; for like unto Leaven alſo did Chriſt compare it, which hid in three meaſures of Meal leavened the whole Lump. I ſay, as ye are ſubject to its operation and manifeſtation, be it in never ſo little, yet being faithful hereunto, ye ſhall be Rulers over much, and ſo at length come to rule in the Power and Authority of the Lord, over Satan and all his temptations.

So

So, Friends and People, to this Principle of God, which is near you, which brought this Child near unto the Lord, and neer and dear unto his People, do I recommend you, and not to a new thing which you have never before heard of, or in no wise experienced; but to that which you cannot but be sensible of hath striven with you ever since you were Children, and came to know your right hand from your left, which, I say, from that time bore a secret testimony in your hearts, for God, against your Lyes and Falshoods, and Evils committed, though in never so much secresie; nay, although your Lyes had the best gloss and cover put upon them that the Devil, and your own wicked hearts, could invent, yet did this pure Witness of God (which never consented to sin and evil, nor could be contaminated or defiled by it) bear a true and faithful Witness against you, and shew you that you lyed and did wickedly; unto this, I say, do I recommend you, if ever you expect to enter that Kingdom into which no unclean thing can enter, or ever ye expect to be a Habitation for God, or fit Vessels for the Lord's use; even to the Word in your hearts; for he that is the Light of the World is also called the Word of God, *Rev.* 19. 13. which was from the beginning, unto which *David* in his day recommended Young-men, as that by *Psal.* 119. which they should cleanse their way; and which *Solomon* testified of, Which was Guide unto his Feet, *Prov.* 6. 23. and a Lamp unto his Path; And which Christ *Joh.* 15. 3. testified of, had cleansed his Disciples, Ye are clean through the Word; Which *Peter* also testified, of, To be a marvellous Light; and the Apostle *Paul* 1 *Pet.* 2. 9. brings

brings in his teſtimony concerning this ingrafted Word, That its nigh, even in the Heart and in the Mouth, ſo that none ſhall need to ſay, Who
Rom. 10. ſhall aſcend to bring it down, or deſcend to bring it up, for its nigh in the heart and in the mouth: And this was the Doctrine of all the holy Men of God, in all Ages of the World: *David* prayed to the Lord, That he would lift up his Light, and his Truth, that they might lead him; for as he ſaith
Iſa. 2.5. in another place, *In thy Light we ſhall ſee Light*; And the Prophet *Iſaiah* exhorted thoſe that he loved, To walk in the Light of the Lord, and walked therein himſelf; *Come*, ſaith he, *And let us walk in the Light of the Lord*; he calls it, *The good old Way, and leads into the new and living Way*; and this was the very end why *Paul* had a Miniſtry committed to him, to wit, *That he might turn people from Darkneſs unto Light, and from the power*
Act. 26. *of Satan unto God*; Good old *Simion* alſo ſaith, *Its*
18. *the Way prepared before the face of all People*: Therefore now Friends, you giving up your conſent to the truth of theſe things, by an inward conviction in your Conſciences, (for to that I appeal, and to that alwayes the Apoſtles deſired to be evident) rebel no longer againſt it, the Spirit of God ſhall not always ſtrive with you, and if you continue in re-
Job 24.13 bellion againſt it, you ſhall never know the Way of it; and this is one main reaſon why the Light is ſo much oppoſed and ſpoken againſt, becauſe people through their rebellion to it, know not the vertue and efficacy of it, and ſo ſpeak evil of that they know not, but are incompetent Judges in the caſe;

and

and an other reason is, because commonly they are men of perverse minds, evil men, concerning the Faith, Reprobates.

And this Light reproves for evil deeds; as Christ said, *He that doth evil hateth the Light, and will not bring his deeds to the Light, lest the Light should reprove him*; so from Christ's own Words it follows, they are evil men that hates the Light, or speaks contemptibly of it, they are such as are Enemies in their minds to it through wicked works. John 3. 20. Col. 1. 20.

But may some say, *Do not our Priest and Professors with one consent* (*yea, as unanimously, as ever the* Jews *called to have Christ crucified, release not this man to us, but* Barrabas) *speak and exclaim against the Light; Some say its a check; some say a natural light; and some a carnal light; others an insufficient light; and some call it an* Ignus Fatuus; *and some a diabolical light; but the truth is* (*saith many an honest heart*) *they are divided among themselves about it* (*as the Elders was in accusing innocent* Susanna; *some said, under a Sickmore Tree; and some under an other Tree; and none of all these testimonies in this case are true; or to be regarded*) *and we know not what to think of it; but I dare not but think* (say some people) *that many of them are knowing men, and good men, and who shall we believe? Its none but you* Quakers *commend the Light, as it was said of Christ's Followers of old, Do any of the Rulers of the People believe in him? but this People that know not the Law are accursed.*

Here what Christ saith, He concludes them ignorant men; against whom thou art not (whosoever

Mat. 22. 29. thou art) to opose thy judgment: He said to the learned *Pharisees*, *You err not knowing the Scripture* (though they had the Scripture) *nor the Power of God*; and testifies further against them, They were evil men, and a Generation of Vipers, and herein their wickedness appeared in hating the Light; *He* John 3. 20. *that doth evil hates the Light*; such as are reproved by it, and judged by it, and condemned by it, are the onely Haters of it: I say, such as would have Christ's Kingdom pulled down, and Satans Kingdom set up, its no other that dare lift up a hand or a tongue against the Light, whatever they may profess in words; can you make me believe, or any rational man, that a good man that hath experienced its operation, and that walks in the Light, can speak against the Light? its as easie and as possible for a man to fathom the Are, or make a Girdle for the Sun; he cannot, he dares not; for the Light is his Life, his Armour, his Preserver, his strong Tower, (which as he flees unto he is safe) its his delight to dwell in it, and walk in it; its that which he is made a child of; should he speak against the Light, he should speak against the Lord, he should vilifie his Maker, he should speak against his own Interest, and against that Kingdom of which he is an Heir; for the Inheritance which is prepared for him, and others of the Cloud of Witnesses gone Col. 1. 12. before him, is an Inheritance of Light; for the Apostle called it, *An Inheritance with the Saints in the Light*; Nay he is so far from speaking against it, that he continually exalts it, and commends it; and commends it best by walking in the Light, and is ready to lay

lay down his Life in defence of the truth of it; *He that doth well* (its written) *loves the Light, and brings his deeds to it, that it might be manifest his works are wrought in God.* So all Friends and People, its an everlasting Truth to you, neither your Guides nor your selves can ever be competent Judges of the Light, or of its sufficiency, nor ever truly report of its Authority or Power, nor know what it will lead you from, nor bring you unto, until you come to be led by it, and give up to its requirings, (as did this dear Child) and when you have done so, you will bring in your Testimonies for the Lord with me and others, that its a marvellous Light, and worthy to be followed, loved, and obeyed, for Wisdom was, and ever will be justified of her Children, as it was ever hated of its Enemies; but on the contrary, the children of Darkness will exalt their fathers Kingdom, the Prince of Darkness, and their inheritance, which is a kingdom of Darkness, where they are reserved in Chains of Darkness to the Judgment of the great Day. *Joh.3.21* *2 Pet. 2. 17.* *Jude 6.*

So Friends and Towns-men, whose lives the Lord hath miraculously spared, in the last great Contagion in this Town, which swept away thousands, and also hath hitherto preserved, in or from this last Visitation of the Small-Pox; and made you living monuments of his Mercy at this day: Let the time past suffice, wherein you have walked contrary to this Light of Christ in your Consciences, and said often to it in your Hearts in this kind, *Cease from before me, I desire not the knowledge of thy Law*; nor would you hear the voyce of the Charmer, charm

he never ſo wiſely (nor never ſo ſeaſonably, (even juſt when your feet were oft-times going down to the chambers of Death) and which ſometimes hath looked you in the face, and ſmit you in your Hearts, when you have entertained thoughts of acting wickedly; yet have ye made good the Prophets words, *In a Land of righteouſneſs you would do unjuſtly, and would not behold the Majeſty of the Lord*: I ſay, let the time paſt ſuffice (and now turn at his reproof, and obey his call, leſt his Wrath be kindled againſt you, and he may not hear when you call, but may laugh at your calamity, and mock when your fear cometh (for though you have eſcaped one woe, and a ſecond, yet the Lord hath many more Arrows in his Quiver, which he can bring out of his Armory of his Juſtice, wherewith he will wound the hairy Scalp of every one that goeth on in his iniquities) that ſo a time of refreſhing you may know from the preſence of the Lord, before you go hence and ſee man no more, which is my hearts deſire to the Lord for you all.

Colcheſter, the 18th of the 12th Moneth, called *February*, 69.

Your Friend,

J. F.

Friends,

Friends,

THis choyce Child, this goodly Plant, this Tree of Righteousnes; lovely in her life to all that knew her, but most lovely at her Death, was of age thirteen Years five Weekes: She loved the Lord of a Child, and also those that feared him: Her delight was to hear Truth declared, and to be with the excellent of the Earth, even with such as excelled in Vertue: She dyed at her Father's House in *Colchester*, after five dayes sicknes; two dayes before her departure she was filled with the Love of God; and the Springs of Life were so opened in her, that made her Cup to overflow, so that she brake forth into many precious Expressions, concerning, *How Good the Lord was, and how Gracious he had been to her all her dayes, and never did her hurt in all her life*; and then she lay still a while musing and meditating upon the Lord, and making melody with Grace in her heart, which was clearly perceived by all that were about her; after which she again broke forth into praises, *How good the Lord was*, and often brethed up to the Lord, *that she might be faithful, for if she were not, her Tallent would be taken from her*; and often, with great fervency of Spirit, begged of the Lord, *That he would speak what he had to say to her, and by her*; for said she, *I am ready to serve thee, and also to obey thee*; (she was not willing to speak more or less then what the Lord should speak by her, and in her by his Spirit) very often with great eagerness did she put up that Petition to the Lord, at which time she lay with most pleasant and sweet Countenance, saying, *She was well, and that she*

ſhe felt no pain: Soon after in the preſence of ſeaven or eight Perſons ſhe ſpake, as followeth (which was taken in Short-hand from her mouth as ſhe uttered the words.)

WHatever is not of thy ſelf Lord purge out of me; yea, purge me throughly Lord, leave no wicked word in me; thruſt away the power of Darkneſs, Lord make me able to praiſe thee, let me not come into the way which is evil, for if I do I ſhall diſhonour Thee and thy Truth: I hope I ſhall never rebel againſt thee more, but have full ſatisfaction in Thee and in thy Wayes, and not in the evil One and his wayes: Waſh me O Lord throughly, let not an unadviſed word come out of my mouth; If it be thy will O Lord ſpeak, for I am willing to hear thee, and obey thee, though I be accounted unſhamefaced by the People of the World, for the ſame; I hope I ſhall never forget thy Loving-kindneſs while I am in this World: Oh! thy everlaſting Kindneſs is never to be forgotten; purge me, cleanſe me throughly, let not any evil be left in me; make me clean O Lord, that I may be able to ſerve thee in the Land of the Living: Shew them, O Lord, the evil of their wayes, that have done evilly, and lay a burden upon their ſpirits that they may leave it: I feel no pain, the Lord is good to me; good is the Will of the Lord; let thy Will be done in Earth as its done in Heaven; Everlaſting Kindneſs, haſt thou ſhewn me, and I hope I ſhall never forget it while I am in this World; Lord purge all here, that they may all be clean and able to ſerve thee, let not an unclean ſpirit be here, that they

alſo

alſo may ſerve thee in the Land of the Living, whilſt they have a being in this World: Oh the Everlaſting Kindneſs of God is never to be forgotten, good art thou unto me, thy Goodneſs is never to be forgotten, wondrous Works haſt thou done; waſh me, make me clean, leave not in me any thing which is not of thy ſelf; thou deſireſt not the death of a Sinner, but rather that he ſhould repent and live. And Lord, if I ſhould not improve my time, that which I have ſhall be taken from me; Lord take away the very ſtump of evil, leave it not in me; if I improve not my time, my Tallent will be taken from me, yea, aſſuredly it will.

Then turning to one of her Brothers (who had not carried himſelf ſo in the Awe and Dread of the Lord as he ſhould do, though of late he hath given ſome hopes of his return) ſhe ſaid to him, *Improve thy time, for thou knoweſt not how ſoon thou mayſt be taken away: If thou give thy mind to Drunkenneſs what will become of thee? thou muſt aſſuredly go to deſtruction, thou canſt not go to Heaven that way, thou canſt not ever expect it; but to Hell thou muſt go, where there is torment for ever, where the Fire never goes out, but the Flames thereof are everlaſting: Thou art running head-long to deſtruction, and therefore wait upon the Lord, and exerciſe thy mind upon him, elſe thou muſt go to deſtruction.*

And ſo ſhe ſaid to two other of her Brothers, *Mind the Lord, improve your times, as I hope I ſhall do mine, or elſe I had better never have known the Way of Truth.*

To her Brother, that ſhe firſt called; to him ſhe ſaid *James, be not a ſorrow to thy Father and Mother, and*

Brother

Brother and Sister; but love the Lord, and then the Lord will love thee: Go not about to drink Wine (the house of our Father affords wine, where thou mayst drink Wine, as we do moderately) lest wrath and destruction be thy Portion: Fear the Lord, and mind what I say, Go not a Fudling, but fear the Lord, and beg of him to forgive thee; yea, beg Life of the Lord, and he may give it unto thee; but if thou go on in the broad way, destruction will be thy Portion; therefore fear the Lord, and mind what I say, the Lord will forgive thee if thou return and repent; but if thou dost not, head-long into Hell thou must go; Thou hast often greived thy Father and Mother, O! what will become of thee! if thou return not Hell will be thy Portion for ever: Beg of the Lord to forgive thee; repent and walk in an other Way; Repent, I say, whilst thy day lasteth; if thy day be over, then Hell will be thy Portion, Hell and Torment that never ends: The Lake is for the Lyar, and for the unclean, and for the Swearer, Hell is for them: But Heaven the Father's Bosom, the Father's House, where there is Bread enough; thats the Portion of the Righteous: Then she took him by the hand, and also about the neck, and kissed him: *Mind what I say, O dear Brother, the Fire of Hell never goes out, no, never; is not that a long day? no, never, but flames for ever; that a long day Brother: Therefore beg of the Lord whilst thou hast a day: Thou hast been very wicked, and hast greived us, yea, thou hast cost me many a Tear; repent whilst a day lasteth, lest everlasting Flames of Fire seise upon thee; thats a long day, Brother; and thou knowst not how soon thy dayes may be shortened, and thou mayst come to dye.*

The

The Lord hath been good to me, I hope I shall never forget his loving kindness: To her Brother *Benjamin*, whom she called, to him she said, *Thou hast been a Boy of a perverse spirit; we will also overtake thee, if thou walk in the Way of wickedness; but if thou walk in the smooth and narrow way, it will be well with thee; thou hast been naught and stubborn, be not so naught now any more, but turn a new leafe, that when thou diest thou mayst go to the Lord; In the Fathers House there is bread enough; there thou shalt want for nothing, no, for nothing, thy stubborn heart must be plucked down, beg of the Lord to forgive thee; go not on in crooked paths, but walk in the strait and narrow way, and he will lead thee to happiness, thou shalt not miss of it.*

Then she called to her Brother *Jonathan*, and said to him, *Be not thou naught; thou art very apt to be pettish and peevish, that is a bad spirit also, turn a new leaf, and beg of the Lord to forgive thee.*

Then to her Brother *James* she said again, *Beg of the Lord to forgive thee, dear Brother* James, *walk in the way of the Righteous; I shall be glad you may all grow up as Trees of Righteousness, and as Plants of the Lord; mind what I say to thee dear* James, *its my love to thee that causeth me thus to call upon thee, to be a new Plant, regenerate, born again; when a good thing comes into thy mind, hold it fast, make much of it; when a wicked thing comes into thy mind, put it far from thee, put it away, and put a righteous thing in the room of it, and then thou wilt become a good Plant: I shall never forget the goodness of the Lord, if I should his hand would reach me; if thou hast but a day to live, be good that day, the Lord would not have one Soul to die and*

perish, desire of the Lord to break thy stony heart, and to give thee a new heart; thou hast had a foul heart, if thou goest on thou wilt never be out of torment, is not that a long day? yes, its a long day; Call upon the Lord, mind what I say, Brother, that will rejoyce me and thy Parents, Brothers and Sisters; thou hast been wicked; Oh, what will become of thee, if thou dost not repent, I cannot express it, thou wilt never be out of Torment, but alwayes burning; and that is not a heat, Brother, like an Oven, heat with a little wood: Oh, Brother, let it never be said that any of John Fuily's *children are gone to Hell, and that he was a good man, but his children are wicked children; thou hast cost me many a tear; if thou return to the Lord, thou wilt then be their joy and delight; repent whilst thou have a day to live; love the Lord, Brothers, love good men, hate the Devil; but, oh, love the Lord, and then ye will be a joy to your Father and Mother.*

Then she made a little pause, and said, *I see a Vision, a little Youth came in, in a Murry Gound, the loveliest Lad that ever I saw in all my life, with a white cloth about his middle, and a Crown upon his head, and he pickt at my Nose; but when I spake to him in the Name of the Lord, his Crown fell from off his head, and almost all his hair, and so he vanished away*; the next day she again mentioned the loveliness of the Lad. This Vision is recommended to the Spirit of God, that reveals secrets to them that fear him; she not giving any Interpretation thereof.

When she saw one of her Sisters weep, she said, *Weep not for me, I am well*; she never took notice of death: Then she said again, *I am very well, I hope I*

shall

ſhall never forget the Lord; all ſerve the Lord, that he may be your Portion, that will be manner of boaſting; in my Fathers Houſe there is bread enough, there is fulneſs, want of nothing, yea, there is fulneſs of Bread, durable Riches and Honour; I deſire never to forget the Lord.

The Reader may take notice, that all theſe foregoing words were not ſpoken by her without intermiſſion; but oftimes ſhe made a pauſe, as being ſpent and out of breath, and then her heart being lifted up unto the Lord, and rejoycing in his Pure, Holy, Freſh, Living Preſence; ſhe would ſing unto the Lord inwardly, with Grace in her heart; and then begin again, as the ſpirit of the Lord breathed through her; for it was manifeſt to the Beholders, and Hearers of her, as it will be evident to the Conſciences of all that hears this Relation, that have any ſence or feeling of the Life of God; that it was not ſhe that ſpoke, but the Spirit of her Heavenly Father that ſpake in her; and that thus inabled her rightly to divide the Word of Truth, and to give to each of her Brothers their Portion in due ſeaſon, which I hope will take root downward, and bring forth fruit upward, to the Honour, Glory, and Praiſe of the Husband-Man, whoſe Handy-Works Praiſe him; to whom be Glory, Honour and Praiſe for ever, and Dominion in the higheſt, and Heavenly Halelujahs for ever Amen.

Written by the Father of this dear Lamb, who is a Companion to all that fear the Lord, In ſcorn called a Quaker.

J. F.

Poſtſcript.

ALl young Lads and Girles, that reads this Relation, read it with ſeriouſneſs and good conſideration; and as you feel deſires, that your latter end may be as this dear Child's was; then conſider, what led her to that end? and whether the ſame doth lead you? whether her way be your way, her delight your delight, and ſuch Companions a ſhe choſe be your Companions? Her Way was the Light in her own heart, which made her to eſchew evil words and actions which others ran into for lack of taking heed thereto: Her delight was to be obedient to her Parents, and to be ſerviceable to the leaſt of God's People, without repining; nay, ſhe never thought any thing that ſhe was capable of doing, for any of the Servants of God, a burthen: Her Companions were them that feared the Lord; and for children, ſhe bore moſt affection to thoſe that were moſt ſober and innocent; to be ſhort, ſhe lived as ſhe dyed, that was, In ſubjection to that pure Principle of Light that was in her, by which ſhe was taught obedience, to that godly diſcipline and government, to thoſe that were over her in the Lord; ſo all that would lay down their heads in the like joy and peace, as ſhe hath done, and would be crowned with honour and immortality, muſt diligently ſearch to find and know that pure Principle of Light in you, that is a Reprover of every evil thought,

thought, word, and action, and then walk in obedience and subjection thereunto, that it may not be your Reprover, but your Comforter, and speak peace unto you in your own bosoms morning and evening; that so when the last morning and evening of your lives come, you may be sure of that Peace that none can take from you; that so death may be no more terrible to you, then it was to this tender Plant, who walking in innocency, dyed in peace, and is gathered into Glory; and hath a Name and Place among the Faithful.

S. C.

SInce the departure of my dear Lamb, hearing what Lyes hath been broached concerning her, in dispite of Gods precious everlasting Truth, as if in her life time she walked not amongst those People called *Quakers*; but gave her Brothers charge, to have a care of them at her death; which thing being as false and contrary as Light is to Darkness: I could not but bear my Testimony against it; The Child was alwayes a Lover of those People; to go to their Meetings it was as her appointed food; their company was her delight, she never knew when she had enough of it, or did enough for them: Both in her life, and at her death also, she chose to forsake Father and Mother to live in the City of *London*, because she could enjoy more of their Meetings and Company then at *Colchester*: She was a Child that feared the Lord, loved and obeyed his Light in her heart (according to her Measure) which God had placed

placed in her, she feared and hated a Lye, and lived and dyed in the Truth, which the People called *Quakers* do profess.

I say, hearing this false Report concerning my dear Child; for the Truth's sake I cannot be silent, but am constrained to bring in my testimony concerning her life and death, That it was in God's precious Truth, to wit, the Light Christ Jesus, the Rock of Ages, which she was built upon, which is the Way, the Truth, and the Life, which hath led her to her Heavenly Father, where she resteth in his Bosom, and her good Works follow her; as you may see by the foregoing Treatise; and the Lord knoweth that it is not so much to commend my Child, as the Truth and the Way in which she walked, which preserved and kept her unspotted of the World to the coming of the Lord and Saviour Jesus Christ, in whom she is now at rest: And I would advise all, both old and young, that have not yet walked in obedience to the Light which shineth in their hearts, now to delay no longer, but speedily to give up to be led thereby; for the Light is the Way to Life eternal, to all such as walks in, and are given up to be led by it, as she was; for Wisdom is justified of her Children; a good Tree cannot bring forth evil fruit, neither can an evil Tree bring forth good fruit (as the Scripture of Truth Testifieth) by the fruit you shall know whether the Tree or Root, which it grew upon, be good or evil; so I shall leave this to the Witness of God in all Consciences to judge of the Root, which she was ingrafted upon, and of the Way which she

walked

walked in, by the fruit which ſhe brought forth, to the Praiſe and Glory of God, who loved her, and hath taken her to himſelf, who knoweth what is beſt for us; to whom be all Glory and Praiſe rendred, who alone is worthy. *By me her dear Mother,*

Anna Furly.

THe Lord having in meaſure made me ſenſible of that bleſſed Truth, which the People of God called *Quakers* do own, and which my dear Siſter bore teſtimony unto, both in her life and at her death: I could do no leſs then bring in my teſtimony alſo to the ſame Truth; that there is no other way but that to Heaven and Happineſs; and that I may be found walking and abiding therein to the end of my dayes is the deſire of my ſoul; knowing that he or ſhe that turns their backs upon the Light, which is the Way of Life, the Lords Soul ſhall have no pleaſure in ſuch; yea, better were it for ſuch they had never been born, then having once profeſſed this Truth, they ſhould turn aſide from it, into crooked and by-pathes; ſurely to ſuch the Light will be their condemnation; but unto them that walk in the Light, as he is in the Light, there is no occaſion of ſtumbling. Thus having born this my Teſtimony, I have peace therein, not minding the reproaches of *Amoleck*, nor the revilings of the Children of *Moab*; for I eſteem it greater riches to ſuffer afflictions with the People of God, then to dwell in the tents of wickedneſs or injoy the pleaſures of ſin for a ſeaſon.

Anna Furly, jun.

The End.

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